

Archaeological Translation for Safeguarding the Identities of World Heritage Sites: The Casbah of Algiers as a Case Study

الترجمة الأثرية لحفظ هويات مواقع التراث العالمي: قصبة الجزائر كدراسة حالة

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Abstract:

UNESCO World Heritage Sites represent invaluable cultural and natural legacies, each bearing unique historical and environmental significance. Their preservation and accessibility rely on precise multilingual documentation, where translation plays a crucial role. This paper examines the concept of Archaeological Translation and its contribution to safeguarding and promoting heritage sites across generations. More than mere linguistic transfer, this specialized translation requires a deep understanding of historically charged terminology and cultural context. Translators act as cultural mediators, ensuring that the identity and significance of these sites are accurately conveyed. By bridging linguistic and cultural gaps, translators enhance tourism marketing, foster cross-cultural understanding, and embed ancient narratives into the collective memory of future generations. Ultimately, Archaeological Translation serves not only as a tool for documentation but also as a means of protecting and promoting these treasured sites on a global scale.

Keywords: Archaeological Translation; Sociocultural Translation; Cultural Heritage; UNESCO World Heritage Site Documentation; Casbah of Algiers

ملخص:

تُعدُّ مواقع التراث العالمي لليونسكو تحسيدا رائعا للتراث الثقافي والطبيعي العالمي، حيث تتميز كل منها بأهمية تاريخية وبيئية فريدة. يتم توثيق هذه المواقع بدقة وبعده لغات لضمان الحفاظ عليها وسهولة الوصول إليها. يلعب المترجمون المتخصصون دورا حاسما في هذه العملية، حيث يتطلب عملهم فهما عميقا للثقافات المصدر والمستهدفة. فهم لا يترجمون أوصاف المواقع والسرد التاريخي فحسب، بل يعملون أيضا كرسل ثقافيين، مما يعزز تسويق السياحة ويشجع على الفهم المتبادل بين الثقافات. فماهي الترجمة الأثرية؟ وكيف يمكنها أن تساهم في المحافظة على هوية المواقع الأثرية العالمية و تسويقها عبر الأجيال؟ إن "الترجمة الأثرية" هي ترجمة متخصصة، تجعل المترجم يتعامل بمهارة مع المصطلحات ذات الشحنة التاريخية ويستشعر خصائص المواقع الأثرية للحفاظ على هويتها الثمينة. من خلال تجاوز حواجز اللغة وتحسيد الروايات القديمة في ذاكرة الأجيال الجديدة، يساهم المترجمون بشكل كبير في تقدير وحفظ تراثنا المشترك.

كلمات مفتاحية: الترجمة الأثرية، الترجمة السوسيوثقافية، التراث الثقافية، مواقع التراث العالمي لليونسكو، قصبة الجزائر

1. INTRODUCTION

UNESCO World Heritage Sites stand as magnificent testaments to both cultural ingenuity and natural wonder, each embodying an unparalleled significance of universal acclaim. Inscribed upon the prestigious UNESCO World Heritage List, these sites are safeguarded with the noble aim of preserving them for generations to come. Each site has unique historical, cultural, and environmental significance, reflecting the diversity of human civilization. The documentation of UNESCO World Heritage Sites is typically conducted in multiple languages to ensure accessibility and global dissemination of information.

Specialized translators play a crucial role in translating site descriptions, historical narratives, preservation guidelines, and educational materials into various languages. Therefore, What is Archaeological Translation, and how can it contribute to the preservation and promotion of world heritage sites across generations? If the translation of UNESCO World Heritage Site documentation serves as a form of cultural diplomacy and the translator as a seasoned ambassador, how can the latter masterfully select words and terms that not only uphold the flame of heritage but also safeguard the very identity of these sacred sites? Could we be on the brink of a new translation frontier, perhaps termed ‘Archaeological Translation’ ?

This paper aims to outline the concept of ‘Archaeological Translation’ and explores how examining the etymology and historical usage of terms related to sites can help preserve their cultural identity. The study will analyse the use of sensitive terms such as 'مسلم', 'الجزائر', 'قلعة', 'مدينة', which vividly describe the cultural treasures nestled within the Casbah of Algiers, possess the extraordinary potential to fortify diplomatic relations and foster collaboration in the noble pursuit of heritage preservation and conservation.

Skillfully transposing these terms into foreign languages can serve as a bridge, facilitating a deeper understanding and appreciation of this rich cultural tapestry. For instance, while the term 'Islamist' can carry unintended connotations, as seen in sentences like 'Islamists are terrorists!', 'Muslim' retains its intrinsic purity, solely reflecting a religious affiliation. Thus, through specialized translation, which preserves the essence of words and gives the right reference to the right referee, the historical significance and cultural value of Casbah of Algiers are conveyed to audiences worldwide. Translated materials provide insights into the Medina of Casbah construction, purpose, and cultural significance, fostering appreciation and respect for Algerian heritage.

Hence, this kind of ‘Archaeological Translation’ will help in establishing the Cross-Cultural Understanding by making information about wonderful places accessible in different languages. In this context, Specialized translators attract global tourists to UNESCO World Heritage Sites by overcoming language barriers and making information more accessible, allowing for a deeper appreciation of these culturally significant places.

2. Archaeological Translation as a Means of Transferring Cultural Heritage

We mean by archaeological translation, in the paper context, the process of transferring cultural knowledge through translation by analyzing historically charged words used in a specific era within a particular society. This aligns with the broader issue of how cultures interrelate through translation. As historiographical methods in translation studies extend beyond narrow technical skills: “The challenge of cultural interaction encompasses more than just the mechanics of translation; it also involves historiographical approaches that transcend mere technical expertise. These methods are relevant to various related fields that translation studies engages with and, ideally, enriches through its contributions.” (Pym, *Method in Translation History*, 2014, p. VII)

Thus, in archaeological translation, translators engage with multiple disciplines such as history, Etymology, Sociology, Urbanism, and others to ensure the accurate transmission of historical and cultural meanings. All these domains are human-centered fields, and since translation is fundamentally a human act, The focus of historical understanding should shift from the translated text or its linguistic aspects to the translator, as humans uniquely bear the responsibility for social causation: “Historical analysis should not center on the translated text, its linguistic details, or even the surrounding context. Instead, the human translator must be the focal point, as they alone bear the kind of accountability that drives and shapes social influence.” (Pym, *Method in Translation History*, 2014, p. ix)

Safeguarding cultural heritage worldwide has evolved into a comprehensive mission that involves various sectors, including tourism, education, urban planning, and translation. This multifaceted approach reflects a broader shift in how we perceive cultural heritage—not merely as isolated historical monuments but as vital components of entire urban settings that contribute to the social and cultural fabric of contemporary life. Neyret highlights that safeguarding historical centers and incorporating them into contemporary urban life arise from a shifting viewpoint. This new approach to heritage conservation extends beyond preserving single landmarks to protecting the overall character and ambiance of entire urban spaces. (NEYRET, 2008)

This shift recognizes that cultural heritage is not only about preserving individual structures but also about sustaining the living environments that give these sites meaning and relevance in today’s world. Burç Ddem DÖNCEL, in his article “*Andre Lefevere and Translation as a Rewriting Process*,” explores translation as a means of fostering cultural connections through the act of rewriting. He argues that the essence of translation lies in conveying meaning rather than adhering strictly to words, while tailoring the text to resonate with the intended audience. As such, translation moves beyond traditional concerns like fidelity, precision, equivalence, or translatability. Instead, it serves as a vital tool for individuals to create connections between diverse cultures by transferring messages, artistic elements, and literary components from one cultural context to another. In this light, translation can be seen as a profound cultural

act driven by human creativity and interaction. (DÖNÇEL, 2007)

Multilingual documentation plays a pivotal role in this human action to expand view of cultural heritage by spreading knowledge and fostering appreciation for historical sites on a global scale. As highlighted at the UNESCO conference in Nairobi in 1976, there is an international recognition of the importance of safeguarding old urban areas and acknowledging their role in contemporary life: the preservation of historical zones and their integration into modern society has become increasingly essential, emphasizing the importance of protecting these areas for future generations. (Boukader & Chennaoui, 2022). Through translation, vital information about these sites is made accessible to diverse audiences, which not only educates but also inspires a global community to value and protect cultural heritage. Translation serves as a bridge that connects nations and societies, allowing people to see both the similarities and differences in their cultural expressions. This exchange can lead to a greater understanding and respect for different cultures, encouraging dialogue and cooperation among communities worldwide. However, to successfully achieve this exchange, translators must fully understand a foreign culture in addition to their own. This ensures they can rewrite the text in the target language while preserving its original meaning:

In-depth studies of translations alone, regardless of their precision in assessing a foreign culture, are insufficient for comprehensive understanding. To fully grasp how a foreign author is perceived in a target culture, the examination of translations must be complemented by the analysis of diverse writings such as anthologies, critiques, reviews, commentaries, historiographies, and reference materials, all of which collectively shape the portrayal of that author. (Bassnett & Lefevere, 1995, p. ix)

Thus, before translating world heritage sites, translators should familiarize themselves with writings on the source culture, including its cuisine, religion, traditions, and more. This deep understanding allows them to grasp the power of words and fully appreciate their meanings, ensuring they are accurately and appropriately conveyed in the target language and do not get lost during the change process:

Changes in translation typically fall into three main areas: First, the shift in language from the source text, which inherently alters its socio-cultural framework. Second, the transformation of the original's ideology, encompassing its broader worldview beyond just political perspectives. Third, the adaptation of the original's poetics, which involves the underlying assumptions about what constitutes literature whether the author adheres to or challenges these conventions) (Lefevere, 1984, p. 192)

Moreover, translation helps to ignite curiosity and foster a sense of exploration, prompting individuals to learn more about other cultures and perhaps even visit these historical sites themselves. By doing so, translation promotes cultural exchange and

tourism, which, in turn, supports the economies of communities that host UNESCO World Heritage Sites. It enriches contemporary life by making these cultural treasures accessible to a wider audience, ultimately contributing to global cultural diplomacy and mutual understanding.

As we continue to expand our understanding of cultural heritage and its role in modern society, the work of translators becomes increasingly important. They help ensure that the stories, traditions, and histories embedded in these sites are accurately conveyed across languages and cultures, preserving not only the physical heritage but also the intangible cultural narratives that define our shared human experience. In this way, translation is more than a technical task; it is a crucial element in the global effort to celebrate and protect our diverse cultural legacy.

3. Archaeological and Sociocultural Translation for Safeguarding the Identity of World Heritage Sites

Sociology, history, religion and cultural analysis are deeply intertwined with the study and practice of translation, highlighting the complex interplay between language, culture, and society. Throughout the history of translation studies, numerous scholarly works have explored the intricate relationships between translation and these related fields, delving into themes that are fundamental to the human experience and communication. Prominent examples of such works include Eugene Nida's '*The Sociolinguistics of Interlingual Communication*' (1996), which examines how language and culture intersect in the translation process, Maurice Pergnier's '*Les Fondements sociolinguistiques de la traduction*' (1980), which provides a foundational exploration of the sociolinguistic aspects of translation, Annie Brisset's '*Sociocritique de la traduction*' (1990), which critiques the social dimensions of translation, and Jean-Marc Gouanvic's '*Sociologie de la traduction*' (1999), which offers a sociological perspective on translation practices and their cultural implications. These works, among many others, underscore the importance of understanding translation not just as a linguistic activity but as a complex social practice deeply embedded in cultural contexts.

The socio-cultural approach to translation emphasizes the human aspect of the translator's role, positioning translators as active agents in the communication process rather than as mere conduits for transferring words from one language to another. This perspective recognizes that translators bring their subjectivity, personal experiences, and cultural knowledge to the translation process, which significantly influences how they interpret and convey meaning. Translators, according to this approach, do not merely reproduce a text in another language; they engage with the text, its context, and its cultural nuances to create a translation that resonates with the target audience while maintaining the original text's essence. This dynamic process involves a deep understanding of both the source and target cultures, allowing translators to navigate the complexities of meaning, tone, and intent.

Gideon Toury (1995) made a significant contribution to translation studies by

integrating the sociological concept of norms into the field. He proposed that translation is shaped by norms, which extend beyond linguistic rules to encompass social behaviors rooted in cultural and societal expectations. These norms determine what is deemed appropriate or inappropriate in translation, influencing translators' choices and ultimately shaping the translated text. By emphasizing norms as patterns of behavior and human actions, Toury broadened the scope of translation studies to incorporate a deeper examination of the social and cultural forces that impact translation practices.. (Pym, *On the social and the cultural in Translation Studies*, 2004, p. 2) This approach acknowledges that translation is not a neutral or mechanical process but a culturally mediated activity that involves negotiation and adaptation.

Overall, these perspectives highlight the critical role that sociology, sociolinguistics, and cultural analysis play in understanding translation as a socially situated practice. They emphasize the importance of considering the translator's agency, the cultural contexts in which translations occur, and the societal norms that shape translation practices. By integrating insights from these fields, translation studies can offer a more nuanced understanding of how translations are produced and received, and how they contribute to cross-cultural communication and the dissemination of knowledge.

If UNESCO aims to make historical sites universally accessible, we need a common language to understand and share their significance. By fostering a culture of tolerance through translation, we can explore the concept of universal languages in promoting global heritage. This concept, presented by Anna Mauranen and Pekka Kujamäki in their 2004 publication *Translation Universals: Do they exist?*, highlights that “linguistic universals must encompass various types, including significant patterns observed across multiple languages, rather than focusing solely on absolute or rigid universal principles,” (Mauranen & Kujamäki, 2004, p. 33) Also, it was mentioned in the classic ‘*Memorandum concerning language universals*’: “Language universals inherently serve as generalized observations about features or patterns common to all human languages” (Greenberg J. , 1966, p. 3)

4. The Impact of Archaeological Translation on Cultural Artifacts and International Diplomacy

Archaeological Translation plays a pivotal role in preserving and disseminating cultural artifacts, acting as a vital bridge between diverse cultures and historical narratives. By translating documentation, inscriptions, and descriptions of cultural treasures, translators safeguard the legacy of these artifacts, making them accessible to a global audience. This process not only enhances cultural understanding but also elevates the status of cultural artifacts in the global arena, transforming them into symbols of shared human heritage. (Bassnett & Lefevere, 1995)

One of the most significant impacts of Archaeological Translation lies in the realm of international diplomacy. Cultural artifacts, often housed in museums and galleries worldwide, are powerful representations of a nation's history and identity.

Through accurate translations of their narratives and historical contexts, nations can project their heritage onto the international stage, fostering cooperation and mutual respect among countries. For instance, well-translated descriptions of artifacts in international exhibitions enable deeper appreciation and understanding of a country's cultural contributions, potentially strengthening diplomatic ties and promoting cross-cultural dialogue. (Mauranen & Kujamäki, 2004) As Nida argues, translation is not merely a linguistic activity but a cultural act that facilitates mutual understanding and cooperation between nations. (Nida E. A., 1998, p. 13)

The process of Archaeological Translation demands a meticulous selection of words and terminologies that honor the cultural and historical significance of the artifacts. This culturally sensitive approach ensures that translations do not distort the original context or diminish the intrinsic value of the artifacts. By doing so, Archaeological Translation serves as a tool to prevent cultural appropriation and promote ethical practices in cultural exchanges, preserving the authenticity of heritage (Pym, Method in Translation History, 2014). As Lefevere notes, translation involves not only linguistic changes but also ideological and cultural adaptations to ensure the text resonates with the target audience. (Kiran, 2020, p. 84)

Translators, in this context, act as cultural mediators, playing a crucial role in mitigating the risk of misinterpretations that could lead to diplomatic tensions. Their work ensures that the narratives surrounding cultural artifacts are accurately conveyed, contributing to a shared global heritage. This, in turn, paves the way for enhanced international cooperation and dialogue, as well as fostering a sense of unity among diverse cultures (Toury, 1995). As Bassnett and Lefevere (1995) emphasize, translators are not mere conduits of language but active agents in shaping cultural narratives.

Furthermore, Archaeological Translation serves as a powerful means of cultural diplomacy. By leveraging their cultural heritage through well-translated materials, nations can establish soft power and build international partnerships. The exchange of cultural knowledge not only promotes peace and solidarity but also creates platforms for constructive international relations, enriching the global cultural landscape (Greenberg, 1996). As Neyret highlights, the integration of cultural heritage into modern urban dynamics reflects a broader shift in how we perceive and preserve heritage as a living, evolving entity. (Neyret, 2008)

In essence, Archaeological Translation transcends linguistic boundaries, embedding the stories of ancient artifacts into the collective memory of new generations. It acts as a catalyst for cultural diplomacy, safeguarding the identity of heritage sites while fostering global appreciation and cooperation. Through the careful and respectful translation of cultural narratives, translators play an indispensable role in preserving our shared human legacy for future generations.

5. Challenges in Archaeological Translation

While Archaeological Translation offers immense benefits in safeguarding

cultural heritage, it also presents several challenges that demand careful consideration. One of the primary issues is the handling of historically charged terminology, which requires translators to possess a deep understanding of the cultural and historical context of the source language. For example, translating terms like ‘pagoda’ from Southeast Asian contexts or ‘ziggurat’ from Mesopotamian civilizations involves more than just linguistic equivalence. The term ‘pagoda’ not only refers to a religious structure but also embodies Buddhist and Taoist spiritual practices, architectural styles, and cultural symbolism. Similarly, ‘ziggurat’ carries connotations of ancient Mesopotamian cosmology, religious rituals, and urban planning. Translating these terms without contextual awareness risks oversimplifying their meanings and eroding their cultural significance (Nida E. , 1996)

Another significant challenge is the lack of standardized guidelines for translating heritage-related materials. Without uniform practices, inconsistencies arise, especially in multilingual documentation of UNESCO World Heritage Sites. For instance, translations of the ‘Machu Picchu’ site in Peru often vary across languages, with some descriptions emphasizing its role as a sacred Incan sanctuary while others focus on its architectural marvels. Such discrepancies can lead to fragmented interpretations of the site’s historical and cultural identity, making it harder for global audiences to grasp its full significance. (Lefevere, 1984)

Furthermore, translators often face the challenge of balancing fidelity to the source text with readability in the target language. This requires creativity and linguistic expertise to ensure that the translated text is both accurate and engaging. For example, the translation of Egyptian hieroglyphs into modern languages involves not only decoding symbols but also conveying their religious, political, and cultural meanings. In translating the Rosetta Stone, scholars had to interpret its trilingual inscriptions in Greek, Demotic, and hieroglyphs, ensuring that the translated text maintained its historical and cultural context while being accessible to contemporary readers. (Bassnett & Lefevere, 1995)

Addressing these challenges requires collaboration between translators, historians, archaeologists, and cultural experts to develop best practices for Archaeological Translation. For example, the translation of Mesoamerican codices, such as the Dresden Codex, involves interdisciplinary teamwork to interpret their astronomical, calendrical, and religious content. Linguists work alongside archaeologists and anthropologists to ensure that the translations preserve the codices’ cultural and historical significance while making them accessible to modern audiences. (Toury, 1995)

Moreover, initiatives like the UNESCO Guidelines for the Translation of Heritage Documentation aim to establish standardized practices for translating heritage materials. These guidelines emphasize the importance of cultural sensitivity and contextual accuracy, encouraging translators to engage deeply with the historical and cultural nuances of the source text. For instance, the translation of ‘Angkor Wat’s’ inscriptions into Khmer and English involved meticulous attention to the site’s Hindu and Buddhist symbolism, ensuring that the narratives were preserved and accurately conveyed to global audiences. (UNESCO, 2010)

In conclusion, while the challenges of Archaeological Translation are significant, they are not insurmountable. By fostering interdisciplinary collaboration and developing standardized guidelines, translators can overcome these obstacles,

ensuring that cultural heritage is accurately preserved and accessible to global audiences. This, in turn, strengthens cross-cultural understanding and promotes the shared appreciation of humanity's diverse heritage.

6. Overview of the Historic Casbah in Algiers

6.1 Presentation:

The Casbah of Algiers stands as Algeria's most emblematic landmark, celebrated for its profound historical and cultural legacy. In 1992, it was inscribed on the UNESCO World Heritage List under criteria II and V, underscoring its exceptional historical relevance and cultural worth. The Casbah's heritage is rooted in its multi-layered past, tracing back to the 4th century AD, with its most devastating phase occurring during the final colonial era. Despite extensive colonial modifications and the impact of earthquakes, the upper section of the Casbah has maintained much of its structural integrity. The site still reflects its original aesthetic, architectural features, and traditional materials.

Furthermore, the Casbah demonstrates exceptional authenticity, evident in its urban design, architectural techniques, and use of materials like marble, earthen bricks, mud and lime plasters, stone, and wood. It also retains its functional roles as a hub for living, commerce, and worship, alongside the preservation of local customs and traditions. (Boukader & Chennaoui, 2022, p. 207)

6.2 The Permanent Plan for the safeguard of the Casbah in Algiers

The Permanent Plan for the Safeguard and Development of the Casbah in Algiers, created through Executive Decree No. 05-173 on May 3, 2005, serves as a detailed management framework. Its purpose is to preserve, oversee, and enhance the Casbah's protected zone, which extends over 105 hectares across four municipalities: the Casbah, Bab El-Oued, Oued Koreiche, and central Algiers. This protected area includes the 70-hectare UNESCO World Heritage site, along with a 35-hectare buffer zone, totaling the 105-hectare expanse. (Boukader & Chennaoui, 2022)

Numerous studies have explored the preservation and integration of the Casbah into the urban fabric of Algiers, including contributions by Lesbet (1984, 2006), Nacima Driss (2003), Ben-Hamouche (2013), and Hadjri and Osmani (2004). These works underscore the site's profound historical and cultural value while drawing attention to persistent challenges of deterioration and neglect, despite conservation initiatives. The researchers call for a comprehensive strategy that addresses the Casbah and its adjacent areas within the broader concept of the historic urban landscape, a framework promoted by UNESCO in 2011 (WHC 2015-2017, 2019). (Boukader & Chennaoui, 2022)

7. Analysis of Arabic- English Translation of Casbah of Algiers

The Casbah of Algiers is listed in the UNESCO World Heritage catalogue in multiple languages. For our analysis, we have chosen to examine and critique the

Arabic and English versions. Based on sociocultural theory, we will conclude our study by proposing our own translation.

Upon reviewing both the English and Arabic descriptions, it becomes evident that the English version is not a direct translation of the Arabic text. Rather, it appears that both descriptions were crafted independently in their respective languages. Moreover, the English version contains several culturally sensitive terms, such as "unique," "medina," "Islamic," "Mediterranean," "citadel," "old mosques," "Ottoman style," and "community." These words carry significant historical and cultural connotations, which may evoke a particular narrative or perspective depending on the reader's context. It is clear that the author of the English version demonstrates expertise in both history and tourism marketing. The description is not only engaging but also carefully structured, with deliberate attention to word choice and placement. This meticulous approach results in a smooth, coherent, and more descriptive narrative compared to its counterpart. However, the Arabic version comes across as an amateur translation, merely replicating words without seeking the appropriate dynamic equivalents that convey the true essence. It lacks sensitivity to the sociocultural context, resulting in a description that feels less nuanced and disconnected from the intended environment.

Casbah of Algiers

The Casbah is a unique kind of medina, or Islamic city. It stands in one of the finest coastal sites on the Mediterranean, overlooking the islands where a Carthaginian trading-post was established in the 4th century BC. There are the remains of the citadel, old mosques and Ottoman-style palaces as well as the remains of a traditional urban structure associated with a deep-rooted sense of community. UNESCO/CPE (Description is available under license [CC-BY-SA IGO 3.0](#))

قصبة الجزائر

في أحد أجمل المواقع البحرية الواقعة على المتوسط، تشرف القصبة على الجزر الصغيرة حيث تم إنشاء مركز تجاري قرطاجي منذ القرن الرابع قبل الميلاد. وتشكل القصبة مدينة فريدة من نوعها بين المدن الإسلامية. إنها مكان ذكريات بقدر ما هي مكان تاريخي، فهي تضم بقايا قلعة ومساجد قديمة وقصورا عثمانية، بالإضافة إلى بنية حضرية تقليدية تتميز بروح العيش مع الجماعة. (Description is available under license [CC-BY-SA IGO](#).

[3.0](#)

8. Critique of the Arabic Version and Proposed Alternative.

We have distinguished that the English version is the best one that reflects the true image of the Casbah of Algiers. As a result, we assume that the English version is the source text, and we will translate it into Arabic. To begin with, we strive to find the best equivalents for sensitive sociocultural terms. For instance, If we trace the etymology of the name Algeria, we find that it has deep historical roots. In the local

dialect, the country is often referred to as Dzaïar, a name originates from the Amazigh word Tiziri, meaning "moonlight." Another theory links it to Bologhine ibn Ziri ibn Manad as-Sanhaji, the founder of the Zirid dynasty. (Moussaoui & Amara, 2009, p. 26)

Given the Berber origin of the name "Mazghanna," it has appeared in various forms in historical and geographical Arabic texts. Al-Bakri recorded it as "Banu Mazghanna," while Al-Zuhri, in *Kitab al-Jughrafiya* (edited by Muhammad Hajj Sadiq, Boursaid, Al-Zahir, n.d.), also mentioned it as "Banu Mazghanna" (p. 107). Meanwhile, Al-Idrisi and Ibn Abd al-Munim al-Himyari referred to it as "Banu Mazghna," as indicated in the following pages. Additionally, the name of the group associated with the city appeared as "Banu Mazghnan" in two sources: a historical one by Ibn al-Athir in *Al-Kamil fi al-Tarikh* (Beirut, Dar al-Kitab al-Arabi, n.d., vol. 4, p. 280) and a geographical one by Abu al-Fida in *Taqwim al-Buldan* (edited by Reinaud and Dozy, Paris, 1840, p. 124).

The historian and traveler Abu al-Qasim Muhammad ibn Hawqal al-Baghdadi described the city when he visited it in the 10th century AD, as follows:

Dzā'ir Banī Mazghanna is a coastal city enclosed by walls, known for its bustling markets and freshwater springs near the sea, which provide drinking water for its residents. The city is surrounded by expansive rural lands and mountains, home to sizable Berber communities. Livestock such as cattle and sheep roam freely across the mountainous terrain. The inhabitants produce ample supplies of honey, butter, and figs, which they trade and use to provision caravans heading to Kairouan and other distant destinations. Additionally, the city has a nearby island that serves as a refuge during enemy attacks, offering safety and security to its people. (Ibn Hawkal, 1992, pp. 77-78)

Historically, the name *Algeria* is a colonial-era designation, whereas the original name, Dzaïar, traces the deep roots of Dziriya (the Algerian people). To preserve the historical and cultural identity of the place, the translator should retain Casbah of Dzaïar in the English version and قصبة دزاير in the Arabic version, ensuring an accurate representation of its heritage. Moreover, Dzaïar is the name used by locals to refer to the capital of Algeria. Using Dzaïar helps distinguish between the Casbah of Constantine, a city in eastern Algeria, and the Casbah of Algiers, the capital. This distinction is essential for preserving the historical and cultural specificity of each location.

The adjective "unique" means: "being the only existing one of its type or, more generally, unusual or special in some way" (Cambridge Dictionary, 2024). However, the translation of "unique medina" fails to capture the full meaning of the term "Medina" in its richer cultural context. This is because the source text uses both "Medina" and "city" to distinguish between the traditional and contemporary city. In contrast, in the Arabic translation, these two concepts have been merged, reducing the nuanced meaning to just "مدينة," which simply translates to "city." Therefore, we propose using the term "المدينة العتيقة" or, as the Tunisian people refer to their traditional

area that embodies the characteristics of the ancient Arabic medina, "المدينة العربي" to accurately translate "Medina."

Moreover, terms such as "Islam," "Islamic," "Islamist," and "Muslim" are highly sensitive and can provoke political debates and even conflicts between nations. That being said, there is a significant ideological difference among these terms. Specifically, "Islamic" is an adjective used to describe anything related to Islam, such as ideas, countries, and books. Similarly, in Arabic, the adjectives "مسلم" (Muslim) and "إسلامي" (Islamic) have distinct meanings. For example, "دولة مسلمة" (Muslim state) indicates that the majority of a country's population is Muslim. On the other hand, "دولة إسلامية" (Islamic state) signifies that the country's identity, including its religion, laws, and politics, is fundamentally derived from Islamic principles. Given these distinctions, it is crucial to choose appropriate terms for accurate translation. Thus, we propose using "مدينة ذات طابع إسلامي" for the phrase "Islamic city" to accurately convey the intended meaning and emphasize the cultural aspect.

Similarly, the term "remains" carries significant cultural and historical connotations. Yet, the Arabic translation "بقايا" might have a pejorative nuance, implying something merely leftover or no longer needed. By contrast, the term "أطلال" conveys a nostalgic and emotionally rich sense, evoking a deeper historical and cultural resonance. Additionally, the phrase "old mosques," translated into Arabic as "مساجد قديمة," may diminish the historical and cultural significance associated with the term "old." In Arabic, "قديم" often connotes something outdated or no longer fashionable. Conversely, the term "عتيق" carries a sense of historical depth and enduring significance, indicating that the place or object has a long-standing and deeply rooted presence in history.

Furthermore, the translation of "Ottoman-style palaces" as "قصور عثمانية" is inaccurate because the original text refers specifically to the architectural style rather than the origin of the structures. This suggests that the buildings could be remnants of earlier civilizations that adopted the Ottoman style, as Algeria has been shaped by the influence of multiple civilizations throughout its history. Finally, the phrase "deep-rooted sense of community" carries significant cultural weight, aligning well with the other cultural and historical terms used to describe the Casbah of Algiers. Nevertheless, the Arabic translation "تتميز بروح العيش مع الجماعة" does not fully capture the impact of "deep-rooted," which signifies "التأصل," a characteristic deeply associated with Arab Islamic countries. Indeed, the term "التأصل" conveys a profound historical connection and enduring cultural presence that the translated phrase fails to reflect adequately.

Based on the critiques and observations mentioned above, we recommend the following revised description of the Casbah of Algiers in Arabic:

Proposed Arabic Translation:

قصبة دزاير

القصبة الجزائرية هي مدينة عتيقة فريدة من نوعها ذات طابع إسلامي. تتربع بين أحضان أحد أروع المواقع الساحلية على البحر الأبيض المتوسط، مطلّة على الجزر حيث أنشئ مركز تجاري قرطاجي في القرن الرابع قبل الميلاد. تقوم القصبة على أطلال قلعة ومساجد عتيقة وأصرح من الطراز العثماني، بالإضافة إلى شواهد على بنية حضرية تقليدية تتأصل فيها روح الجماعة.

9. CONCLUSION

The translation of UNESCO World Heritage Site documentation is a specialized endeavor that enables readers in target languages to embark on virtual journeys across diverse global locations. Consequently, translators in this field must possess a profound understanding of both the source and target cultures and histories. This expertise allows them to adeptly handle terminology, serving as cultural ambassadors who contribute to cultural diplomacy and enhance tourism marketing. Translators must skillfully evoke the sense of place, guiding readers to experience these locations through the power of words. By doing so, they not only preserve the essence of heritage but also protect the identity of these significant sites. Such translations could be termed "Archaeological Translation," as they weave narratives about ancient places and embed their stories in the memories of new generations

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